5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
Croats EF4
Bulgaria EE1



she killed with her breath. Against either the fruit of a tree resembling a wolf's paw is stuck over the door. Throughout Dalmatia it was anciently the custom to hang out a wolf's tail or the tail of an ass or some other beast, as is now sometimes done in the hinterland.

God was building a monastery—so a Bulgarian song begins—He sent Plague ('the swiftest sickness') to fetch innocent souls—of old people for the foundations, young men for the walls, young women for the windows, children for the transept, and so on. Plague went to Janko's house, but she could not get into the courtyard, for Janko's dogs had been born on a Saturday of Holy Week and recognised her for what she was, though she came disguised as a gipsy. God told her to take the form of a bear, which she did, and appeared as a savage terrible bear, and so accomplished her mission.[1] Like Death, Plague in stories has a book or scales and, like Death, she has been known to take a bribe or to serve men out of gratitude or friendship.[2]

Against Small-pox, Cholera or the Plague, whichever happens to be most familiar, this kind of precaution was and may still be taken. Fresh water, a mirror, a comb and salt are left for her by a tidy hearth at night, or a present of fowls, bread and wine taken to a distance beyond the village in the hope that she will go there and pass by the houses. Or she is induced to take her seat in a cart, given presents and left somewhere in the open fields or by the roadside, or in the next parish, with a couple of roast fowls, a bottle of wine and a loaf of bread. Plague is the god-parent of those born on a Saturday or the Saturday of Holy Week and therefore these are immune from her and take a principal part in the ploughing rites described below. Further, it is said that she will not attack a clean neat house.

South Slav folk-lore abounds in monsters, many quite unburdened by any departmental duties, but some not unlike

[1] M. Arnaudov, *Smerna Dobrudža*, Sb.N.U. XXXV (1923), pp. 150–2, cf. p. 339; Kačanovski, *Pamjatniki* ('*Janko i Kuga*'), etc.
[2] E.g. Ristić and Lončarski, *Srpske Narodne Pripovjetke*, III.